Glimpses of Al-Mahdi (a.s.)

THE BEGINNING OF MIGRATION | THE EXALTED MIRACLES | THE DESTINATION OF THE SUN

The Peace of Allah, His Messengers, Imams and the believers be upon you.

O the one who bestows honour upon the believers.

O the one who degrades the enemies of Allah and the Prophet.

O the Proof of Allah on Earth.

O Abu Saleh Al Mahdi (May Allah hasten your reappearance).

This is another humble request to you, even though you are in occultation. We are restless due to your separation, and much remains to be said. Just know that countless things remain unsaid, countless couplets remain unsung and an unspecified number of martial songs remain unfinished. The words surge out in the form of tears. The eyes have become an imploring tongue. The field of human history is wide open before us, and those who are in anticipation of your reappearance continue to be busy in Jihad (Holy war) holding the sword in one hand and pen in the other. Is it possible that we see your successful come-back before this request is complete?

Curious eyes gaze at the door of the morning in anticipating a glimpse of your luminous face.

Do not prolong the already prolonged separation of 1200 years for your awaiters.

Firm determination and resolute intentions, with pure body and soul.

Presented by www.ziaraat.com

With the name of Allah on the tongue and the name of His "Wali" in the heart They are dressed up in Ehraam heading hastily for the promised rendezvous… All prepared to heed to the call.....

THE BEGINNING OF MIGRATION

THE EXALTED MIRACLES

THE DESTINATION OF THE SUN

THE BEGINNING OF MIGRATION

The auspicious days of celebrating the birth of our Master of the Age have renewed our desire to know more about him. Carrying his love, we begin to traverse the valley of His greatness. We carry his remembrance and his name in this world of knowledge and light and prepare ourselves for the journey.

You are a migrant in this spiritual migration. The provisions of your journey are sincerity, the helper is Allah and the guide is the Wali of Allah.

The journey is within yourself. What is the result of this journey and migration?

It is self accounting. Regarding those duties which have been made compulsory for us by Imam-e-Zamana (May our lives be sacrificed for him) and we have made a covenant to fulfill those duties.

Those duties towards which we are totally inattentive. The utter negligence on our part has made Hazrat sad. Hazrat complains to Allah for the acts of his people.

This is the time to spread the name and fill the whole world with the remembrance of Hazrat (a.s.) to invite the people towards his intellectual revolution to create the conditions favourable for his reappearance so that he (a.s.) may fill the earth with the sweet scent of his reappearance and the buds of, belief may bloom in the garden of his universal kingdom. Justice and knowledge may become

Presented by www.ziaraat.com

widespread. These are some of the results that become manifest on the blessed occasion of the birth of Hazrat Baqiyatullah (May our lives be sacrificed for him) Insha Allah.

We now begin our discussion with the words of Hazrat (a.t.f.s.), so that the words which emanate from the soul shall become embedded in our soul. We may thus become aware that the holy personality is with us. It is this personality which helps us in this age of difficulties and turmoil, and it is this being which guards and cares for us.

"In the Name of Allah the Beneficent, the Merciful

May Allah protect us from the mischief. And may Allah bestow us with the soul of certainty and save us from a dreadful end.

A group from amongst you has created doubts regarding religion. We have received reports of the doubts that they harboured regarding their "Master of affairs."

I became aggrieved, not for my sake but for you. Because Allah is with us and we are not in need of anyone but Him. And the truth is with us. Hence, I am not worried if anyone forgoes our obedience and leadership...

O people! Why are you involved in doubts and uncertainties. And why, in a condition of bewilderment and astonishment you have made it a doubtful problem? Don't you know that the Almighty has said:

"O those who believe, obey Allah and obey his Prophet and those who have been given authority from among you."

Don't you know that according to the "hadiths" and narrations your past and the future Imams (a.s.) will have to face various calamities?

Have you not seen that from the time of Adam (a.s.) up to that of Imam Hasan al Askari (a.s.) Allah has always provided for you a refuge. Allah has also established clear signs for you to recognise them, so that you can obtain guidance through their medium. And that too in a way that whenever one of these signs were to disappear from your sight it would soon be replaced by another. And whenever a star sets, another star would begin to shine.

Do you think that after the death of Imam Hasan al Askari (a.s.)

Presented by www.ziaraat.com

Allah had forsaken this religion and discontinued the medium that connected Him and His creatures?

No! It had not been so. It will not be till the day of Qiyamat and till the day of the reappearance of the Proof of Allah. Though the disbelievers are averse to it.

Imam Hasan al Askari (a.s.) departed from this world in a righteous way. But like his forefathers he had left behind his will regarding his knowledge and his legatee among us. And except for the blatant disbelievers and tyrants no one disputes with us regarding this exalted position of Imamat. And except for the infidel who has abandoned truth, no one claims for himself this exalted position.

If there had been no risk of subordination of Allah and betrayal of His secrets, our right upon you would have become manifest in such a grand manner that you would have been astonished and all your doubts would have disappeared. But whatever Allah the Almighty has desired and whatever is written in Lauh-e-Mahfooz (the protected tablet) has to be fulfilled.

Therefore, you also must fear Allah and surrender yourselves to us. Leave all the affairs to us so that every type of goodness may reach the people from our existence. Do not insist upon being informed about all that has been hidden from you and do not deviate from the straight path. Remain aligned to the middle path.

Keep your aim with our devotion on a path that is sure to lead ‘towards us. I have advised you regarding that which was necessary. And the Almighty Allah is a witness upon me and upon you.

If we had no love towards you and if we had not cared for your success and your salvation, and if we had not been caring towards you, we would have discontinued communicating with you.

And may Allah send his blessings upon the Holy Prophet Muhammad (s.a.w.s.)"

(‘Beharul Anwaar’ Vol. 53, Pg. No. 178-180, from ‘AI-Ihtijaj’)

Let us ponder upon these priceless words of Imam-e-Zamana (May our lives be sacrificed for him) and ask ourselves a question:

Who are those who have been addressed by Imam (a.s.) thus?

Presented by www.ziaraat.com

Does this concern only a particular group of people in the city of Qum who had written a question to Imam (a.s.) during the period of Minor Occultation? Or Is it addressed to all the people living in the period of ghaibat?

Were the problems of doubts, deviations and disputes confined to that period only or they are relevant to. Every age also? Are we also not affected by such maladies?

If it is so then we and all those people who carry the load of the difficulties of occultation on their shoulders, are also addressed by the exalted personality in this message. Then why do not we unite under the leadership of Hazrat and confess our belief in the society, in the dynamic and effective personality?

Come let us see the profundity (depth) of Hazrat's message when he says,

"We are cognizant of all your affairs and nothing is hidden from us. We are also aware the mistakes that you commit from the time, when most of you were inclined towards the evil deeds which your righteous ancestors had shunned."

And from the time they turned away from their covenant as if they had never made it. We are not deficient ill your welfare and care and your remembrance never leaves our heart. Had it been so, calamities would have descended upon you, and your enemies would have crushed you.

Fear Allah and help us and seek our guidance and help to extricate yourself from the mischief that has enveloped you."

(Tawqee of Hazrat Vali Al-Asr (a.j.) addressed to Shaikh Mufeed (R.A.) Beharul Anwaar Vol. 53, Pgs.175-177. Quote from Al Ihtijaj)

Is it proper to cause grief to the pious heart of such an affectionate Imam who never forgets his followers even for a moment, by our bad character and actions?

And break our covenant with him?

It is incumbent upon those who wish for the attention and favours of Imam (a.s.) to strengthen their covenant with him (a.s.) and to

remain steadfast and resolute on this covenant. They should protect this covenant from the filth of their evil deeds and loose character. They should also take heed of the sorrowful words of Imam (a.s.) when he says "If our Shias (May Allah give them tawfeeq of His obedience) had been steadfast and united upon this covenant, our meeting them would not have delayed. The cause of our distance with them is that group, whose character is detestable to us."

As far as we are concerned, if there is any barrier between us and Hazrat (a.s.) it is because of us. He (a.s.) is still in ghaibat due to our objectionable character. The way is clear before us. Our duties are clearly defined. The commands of Imam Zamana (a.s.) are present to guide and lead us.

It is necessary for us to cleanse the impurities of our soul and to call Hazrat (a.s.) with our complete existence. We should wait day and night in right earnest for the successful revolution of Hazrat (a.s.). It is the command of Hazrat (a.s.) himself.

"And wait for the 'Faraj' morning and evening"

(Imam Sadiq (a.s.) Ghaibat-e-Nomani Pg.158)

"Hope for the rule of your master day and night, because everyday there is a new challenge for him and one engagement does not make him careless of his other duties. "

(Imam Sadiq (a.s.) Mikyalul Makarim Vol.2 Pg.157)

Be prepared for his help and assistance. If not possible, at least hope for his reappearance every Friday. The following words should always be on your lips.

"O Leader, O Master of the age. Divine blessings be upon you and upon the people of your house. This is Friday, It is your day. It is the day of your reappearance. The believer will achieve bliss and happiness upon your hand and the disbelievers annihilation".

(A few lines from the Ziarat of Imam Zamana (a.s.) recited on **Friday 'Mafatihul Jinan'**)

The day of Friday has been promised to be a day of your reappearance and the successful revolution. Whatever has been said

about you is not impossible. "Mahdi is from us. Allah will put tight his affair overnight.

(**Mikyalul Makarim Vol.2. Pg.160**)

Doubtlessly, the sea of Allah's miracles have no bounds, the sky of His Mercy has no horizon and no one can imagine the limit of the ocean of His Favours.

His exalted ones (Awliya) are also having similar qualities. They are such examples of greatness and miracles, highness and mercy that charity and forgiveness are their habits and bravery and greatness are the essence of their existence.*

Imam-e-Zamana (a.s.) is a member of this exalted and meritorious family. He is in Ghaibat due to some special reasons. Although he is away from our eyes, yet he is present and helps and guides the believers. He is not deficient in this regard. He is always occupied in the duties of guidance and Imamat, and continues to lead the sons of Shariat (the believers). is His mercy and care are being continuously showered upon the Ummat of the Holy Prophet (s.a.w.s.).

Doubtlessly, Hazrat (a.j.) is the supreme leader of the Ummat, the explorer of true Shariat, the standard bearer of guidance. His existence is the foundation of true guidance. His continued existence is the basis of the continuous existence of the world of time and space.

However, due to the circumstances that resulted in the Imam's Ghaibat it became pertinent for Hazrat to entrust the duties of the exposition of Islamic laws to the Fuqaha (jurists). These jurists are only those who have the requisite qualities (of piety and 'justice) so that in the event of any problems, these jurists would clear the existing doubts and expose the truth concerning a particular legal ruling. This way, the common people can take refuge with these jurists and follow them in matters of Islamic law.

Thus, the apparent leadership was entrusted to the jurists who conformed to the criteria as explained by Imam Ja'far as Sadiq (a.s.) in the. following tradition:

"From among the jurists, one who has control over his own lusts and desires (that is, he overcomes and stops his desires to take control over him) one who is the protector of his religion and is the obedient follower of the orders of his Imam (a.s.), then it is incumbent upon

Presented by www.ziaraat.com

the people to follow their orders. And this will be true only in case of some of the Shia ulemas and not all."

(Wasaelush Shia Vol.18 Pg.95, Beharul Anwaar Vol.2 Pg.88)

and Imam-e-Zamana (a.s.) says about them:

"For new Problems refer to those who narrate our sayings. For certainly they are my Hujjat upon you and I am the Hujjat of Allah upon them. One who rejects them rejects us and our rejection is the rejection of Allah."

(Ref.: Kamaluddin Pg.484, Beharul Anwaar Vol.53, Pg. 1 81, Wasaelush Shia Vol.18 Pg.101)

It is evident that the incidence of the new problems is widespread in the period of Ghaibat. The history of Ghaibat is replete with such incidents. Jurisprudence includes the total derivation of Islamic laws. It is not confined only to the meaning of the Quranic Ayats and the traditions of the Holy Prophet (S.A.W.S.) and his progeny (a.s.). Rather the dictionary meaning of "Fuqaha" denotes a person who is having profound and exhaustive Knowledge about a particular matter. In addition to this, he has perceptive powers and integrity.

The meaning of ‘Fuqaha’ (derived from ‘faqih’) according to Islamic terminology is a person who is an expert in the derivation of Islamic laws from their sources and also has perceptive ability and a lofty character. The common people are supposed to refer to him and follow him (do his taqleed) in solving their legal problems.

On the basis of this and our religious understanding it becomes necessary to accept in practice, the authority of a jurisprudent who is having the necessary qualities. This was ordered by the Holy Imams (a.s’). We follow their directive in accepting the authority of the Fuqaha.

It is necessary to point out the fact that although the responsibility of guidance rests on the Fuqaha, they themselves are not left to fend for themselves. Imam (a.s.) himself helps and guides them whenever the need arises.

Imam (a.s.) thus says,

"Because they (the Fuqaha) are my proof upon you and I am

Presented by www.ziaraat.com

Allah's proof upon them."

Nothing prevents Hazrat (a.s.) from helping and guiding the Fuqaha as well as the common people whenever they are in need. Time and again, Imam (a.s.) has helped the Fuqaha and came to assist those who were in difficulties and had called to him for help.

In this book, we present a few incidents when the Imam (a.s.) openly helped and guided the Fuqaha and also some common people. By reading these anecdotes we can enlighten our hearts by increased remembrance of Hazrat Hujjat (a.s.). This would bring us nearer to this exalted personality. Another fact which becomes evident from these incidents is that Hazrat is cognizant of the social condition of the people and whenever they are confronted with a difficult problem and seek help of Hazrat (a.s.), he solves the same by the permission of Allah.*

We live in the hope of receiving our share of blessings from this exalted household in proportion of our love for them we pray and hope to be included among those who have been blessed by the blessed audience of Imam (a.s.).

Before we begin the actual narrations we would like to mention a few points.

First of all, these incidents are the irrefutable proofs that even in the time of ghaibat, Hazrat (a.s.) is always present to help and guide the "Fuqaha" and also the common people.

In these incidents, Imam (a.s.) has time and again helped the people and Fuqaha openly. Apart from this, history is also replete with incidents when Imam (a.s.) has helped without coming into the picture. And this type of help is of a greater significance.

One can only continue to read these anecdotes till the time the Almighty Allah orders him to reappear openly and rid the people of sorrow and grief and emancipate them from their difficulties. All this depends upon his [Hazrat's (a.s.)] mercy and the permission of Allah (a.j.).

Secondly, we must not think that only these particular people have been blessed by Imam's (a.s.) help. On the other hand, it is also not that every religious scholar has the opportunity to meet Hazrat (a.s.). There had been a large number of people who had met Imam (a.s.) but who did not disclose their meeting him and thus those incidents

Presented by www.ziaraat.com

were not recorded in history.

It is possible to mention only a few of such incidents in this brief booklet. Those who are fired with the zeal to see Imam (a.s.) and love him earnestly can refer to the detailed books mentioned by us on this subject.

Another important point is that these incidents do not conflict with the sayings of Imam (a.s.) wherein he had ruled out the possibility of meeting him. "Meeting" in those traditions denotes meeting him at will. It concerns those who claim to be able to meet Imam (a.s.) whenever they desire. These people claim falsely and try to project themselves as his special representatives. It does not include those whom Imam (a.s.) met by his own will and wish. The incidents mentioned in this book are with the meeting of Imam (a.s.). They never claimed for themselves, special deputyship of Imam (a.s.). They always considered their audience with Imam (a.s.) to be a sort of a special favour bestowed on them. It is one of the cardinal beliefs of the Shias.

Lastly, we would like to mention that those who are afflicted by scepticism in this regard and think that it is highly improbable should know that they are also narrow minded like the materialists. They are engulfed in the dust of ignorance and refuse to believe in the formidable power which the Almighty bestows upon his representative (Imam a.s.).

Nothing is impossible for the Almighty who protected Ibrahim (a.s.) in the fire by Namrood and split the Nile for Musa (a.s.), caused the dead to return to life at the hands of Isa (a.s.). Enabled Nuh (a.s.) to live for 950 years prior to the deluge. Revealed the Quran to the Holy Prophet (s.a.w.s.). He is very well capable of endowing Imam (a.s.) with the strength and ability to perform astonishing feats.

Thus it is imperative for us to realise the favours of Imam-e-Zamana (a.s.) and his greatness. We should not despair, rather we should sow the seeds of hope in the deepest confines of our heart. We also await ardently for this exalted personality as much as possible. For he is the one who is bestowed with unlimited favours by the Almighty.

"Do no despair of the mercy of Allah for no one despairs of the mercy of Allah except the unbelievers."

(Sura Yusuf: 87)

Presented by www.ziaraat.com

The Holy Quran also says;

"And who is hopeless of the mercy of their Lord except those who astrayed ones."

(Sura Hijr: 56)

Let us imbibe our hearts with the breeze of unlimited Divine mercy without being misled by the poisonous winds of hopelessness and despair exuded by Shaitan.

Come let us visit the realm of his miracles.

THE EXALTED MIRACLES

1. Born Through The Prayers Of Imam-e-Zamana (a.s.)

We intend to relate the incident of one of the greatest Shia scholars of the fourth century, who had earned the title of Muallim (teacher). His book, Man la Yahzarahul Faqih is one of the four canonical books of Shi'ite hadith. It is an indispensable work of reference by the mujtahids of Shia faith.

The exalted position of Shaykh Sadooq (died 381 A.H.) can be gauged from the fact that he was born through the prayers of Imam-e-Zamana (a.s.), may our lives be sacrificed for him. Throughout his life he was the center of Hazrat's attention and favours... the incident is as follows:

The father of Shaykh Sadooq (R.A) was known by the name of Ali Ibn Babawayh. He was one of the well-known jurisprudent and scholar of hadith in the city of Qum. Though he had been married to his cousin for a number of years he was not yet blessed with any children.

In the year 305 A.H., he visited Baghdad and met the special representative of Imam (a.s.), Husayn Ibn Ruh Nawbakhti. Ibn Babawayh sent a letter through Muhammad bin Aswad with the request that it may be presented to Imam-e-Zaman (a.s.) to pray to Allah in this regard.

A reply was soon received from Imam (a.s) as follows: "You will not have any children by this wife. I have prayed for you in this regard and soon you will be blessed with two sons (who would become

jurists) through a lady of the Dailamite tribe." **(Ref. Shaykh Taifah)**

As foretold by Imam-e-Zaman (a.s.), Ibn Babawayh married a Dailamite lady after some time. The Almighty Allah blessed him with two sons whom he named Muhammad and Husayn.

Both his sons soon earned fame as the Shi'ite jurists and scholars of traditions in the city of Qum. Very few scholars of that time could reach such an exalted position.

The exceptional ability and brilliance specially in the narrating and memorizing of hadith; and his truthfulness soon earned for him the title of Sadooq. He later became famous by this very honorific.

The contemporary scholars and his friends were amazed at his knowledge and infallible memory. It was evident that his brilliant mind and non-stop successes were due to the blessings of the prayers of Imam-e-Asr (a.s.).

He himself agreed to this fact and felt much honoured for the same. He often said, "I am born through the prayers of Imam-e-Asr (a.s.)."

2. Commanded By Imam (a.s.) To Write A Book

The incident is narrated in the introduction of the same book as follows:-

The following events caused me to write this book:

When I had the honour of visiting the mausoleum of my master Hazrat Imam Abul Hasan ar-Raza and was returning home, I stayed at Nishapur for some time. Many of the Shias used to visit me. From the discussions I had with them, I surmised that they were amazed and astonished at the Ghaibat of Imam-e-Zaman (a.s.).

They were unfortunately haunted by doubts regarding Hazrat (a.s.). They had astrayed from the straight path through their personal opinions and analogy. I tried my best to discuss with them and bring them back to the right path. Hence, I invited their attention to the authentic traditions of the Holy Prophet (s.a.w.s.) and his purified household (a.s.0 in this regard.

One day I was pondering upon the comfortable life that I had lived in

Presented by www.ziaraat.com

my town of Rayy, with my family, children and brothers. All of a sudden sleep overcame me. I dreamt that I was circumabulating around the Kaaba. In the seventh round I came to Hajar-e-Aswad and kissed it saying, "This is a trust that I submit and the covenant that I fulfill so that you give witness of my loyalty."

(Supplication that the pilgrims recite at the Black Stone)

At that very moment I saw my Master, Hazrat Qaem Sahebuzzaman (Peace be upon him) as he stood at the door of Kaaba. I went towards him in a condition of grief and remorse. Hazrat (a.s.) came to know my inner feelings by looking at my face. I said ‘salaam’ to him and after replying he said, **"Why don’t you compile a book on the subject of ghaibat so that you become free of sorrow and grief. " I said, "Son of the Prophet of Allah, I have collected some matter regarding ghaibat." He (a.s.) told me, "It is not as I want it to be written. Noro write a comprehensive book on Ghaibat and also mention therein the Ghaibat of the Prophets of Allah," said the Imam (a.s.).**

After this Hazrat (a.s.) departed. I awoke with a start and spent the time from dawn till sunrise; in prayers, supplications and entreaties to Allah. I complained about the difficult times. When it was morning, I began to write the book as ordered by the Hujjat of Allah. I continued to pray to Allah for help and also sought forgiveness of sins.

(Introduction to the book Kamaluddin by Shaykh Sadooq. Persian Translation Published in two volumes.)

This incident teaches us that: We must plead and request for the help of Hazrat (a.s.). In times of difficulties we must seek his assistance and take refuge with him. We must make people aware about the existence of Hazrat (a.s.). As much as possible we should " to remove the doubts regarding Hazrat (a.s.) from the minds of the people.

3. Document Of Praise For A True Follower

This is with regard to a great scholar and jurisprudent who was praised by Imam (a.s.) in his communication to him. Imam (a.s.) writes:

"Peace be upon you, O sincere friend in religion. One who is the helper of truth. One who calls the people with truth to the

right path. Peace be upon you O sincere friend. One who receives inspiration from truth."

Doubtlessly these words were written by Imam (a.s.) in praise of Shaykh Mufeed (339-413 A.H) (r.a.).

Shaykh Mufeed (R.A) was such a great personality that Imam (a.s.) wrote to him many a times and solved for him various problems of Islamic Laws.

The command was an honour for the young man

As far as history is concerned it is an established fact that Hazrat (a. s.) himself wrote, at least, three letters to this exalted scholar. The matter contained in those letters makes one feel that as if they are overflowing with the meaning and hidden wisdom. As if they are the springs of mercy and love. It is also necessary for one who is honoured with seeing the Imam to be influenced by the unsurpassable love and mercy of Hazrat (a.s.)

"This letter is for the believer brother and the correctly guided friend Abu Abdullah Muhammad Bin Muhammad Bin Noman, Shaykh Mufeed, who is from the covenant that the people hold as a divine trust. The covenant that the Almighty had taken from the people.

In the name of Allah, the Beneficent, the Merciful.

Peace be upon you, O the sincere one of the Faith. One whose belief holds a high position with us. I thank Allah; except whom there is no deity. We pray to the Almighty, the Everliving to ever bless our master, our Prophet Muhammad (s.a.w.) and his purified progeny. May Allah continue to give tawfeeq to help and support the truth. Whatever you narrate through us is most rewarding oil the basis of its truth.

We hereby declare: We have been given the permission to honour you by having correspondence with you. We make it incumbent upon you to convey our messages to our supporters.

May Allah endear them for their obedience and remove their difficulties through His protection and attention... Those who wish to make our friendship a channel (wasila) of and yearn to be close to it, must do good deeds. They must keep away from those things that we dislike and those actions which are lowly with respect to Allah.

Presented by www.ziaraat.com

Because Allah will make people to die all of a sudden. When repentance will be of no avail and when regret will also be unable to procure salvation. May Allah continue to bless you with His Mercy. This is our letter to you, O Affectionate brother. One who loves us with sincerity and purity of the heart. You are our faithful helper May Allah, the One whom sleep does not overcome, always protect you..."

(Al-Ihtijaj, Allamah Tabarsi, pg. 322 onwards)

Such affectionate words create a sense of unbounded joy and excitement among the readers.

On one hand Imam (a.s.) teaches the correct way of living and on the other, he reminds us that he never forsakes the welfare of the followers of his grandfather (the Holy Prophet s.a.w.). These words also tell us the lofty position of the successful Ulama and the true awaiters of Imam (a.s.). May Allah give us the Tawfeeq to tread this path.

4. A Son's Legacy

Raziuddin Ali Ibne Musa Sayed Ibne Tawoos (589664) is one of those special people who have had the honour of meeting Imam (a.s.) more than once. His life, his behaviour, and his writings are a clear indication of his lofty position and piety.

One of his most important books is Al-Muhajjal Samaratal Muhajja. It is a perfect expression of his thoughts. It has also been Translated into Persian by Muhammad Baqir Shaheedi under the title "Bamame-Saadat"

It is considered to be a charter of duties for a religious life. Sayed Ibne Tawoos had written it in the form of a will to his son. We shall mention herewith his commands with regards to Imam-e-Zaman (May our lives be sacrificed on him). He has also narrated authentic incidents of Imam (a.s.)'s beneficence that prove the sincerity and the indomitable faith of Sayed Ibne Tawoos. We should read these with rapt attention and examine our beliefs about our master (a.s.). We must consider them as a standard for us.

"My son, Muhammad, May Allah decorate your complete existence with the love of His loved ones (Awliya) and the hatred of His enemies. Know that when I received the news of your birth during the days of Ziarat-e-Ashura, I was at Kerbala. I thanked Allah for the

great favour and by His permission stood up in obescience before - the Imam-e-Zamana (a.s.) and as a thankful gesture, dedicated you as a servant to him. I sought refuge with Imam-e-Zamana (a.s.) during all those happenings that are repeated for you. I saw Imam (a. s.) in my dreams a number of times and he enriched me with his bounties. He has fulfilled your needs. I feel incompetent to describe his virtues. Therefore we must love him, seek his friendship, be loyal to him and be attached to him with our heart in a way as wished by Allah, the Holy Prophet (s.a.w.) and Hazrat (a.j.) himself. We must give preference to his wishes over our own wishes.

You must begin with the taking out of Sadaqa for Imam (a.s.) before yourself or for your ailing loved ones. You must also give priority for supplication for him before you pray for yourself. You must do every possible good deed to fulfill the rights of Hazrat (a.s.) and to invite his attention. You must present your needs to Hazrat (a.s.) every Monday and Thursday with utmost humility.

When you address Hazrat (a.t.f.s.), first salute him and then recite the Ziarat which begins with "Salamullah-al-Kaamil" And say:

"O Chief! Distress has afflicted us and our family and we have brought scanty money, so give us full measure and he charitable to us; Surely Allah rewards the charitable. They said: By Allah! Now has Allah certainly chosen you over us, and we were certainly sinners. They said: O Our father! Ask forgiveness for our faults for us, surely we were sinners."

(Surah Yusuf: 88-91-97)

And say: O our chief and our master, this is the conversation of Prophet Yusuf's brother with Yusuf (a.s.) and their father (Janabe Yaqoob a.s.) after they had committed all kinds of atrocities. The Prophets (a.s.) had mercy on them and forgave their mistakes. So if we are not liked and acceptable by Allah, the Prophet, your ancestors (Imam a.s.) and even to yourself, then you are more deserving and competent than Yusuf (a.s.) to bestow us with your mercy and forgiveness..."

(Bar Namae Saadat, Part 147)

The pious and practising scholars certainly have this kind of attachment with Imam (a.s.). They train their children on similar lines.

Many other incidents of such love and affection for Imam (a.s.) can be seen on other pages of this book.

The supplicating voice of Imam-e-Zamana (a.t.f.s.)

Allamah Majlisi has mentioned in his book Aneesul Aabidain from the reliable sources that one morning Sayed Ibne Tawoos heard Imam-e-Zaman (a.s.) reciting the following invocation at the cellar (Sardab).

O Allah! It is certain that our Shias have been created from the rays of our light and our superior teenat (dust). There is no doubt in the fact that some sins are committed by them on the basis of their love for us. Thus, ignore the sins if they are only between you and them. Please improve their conditions and give them In lieu of our Khums and make them enter Paradise and keep them away from fire of Hell and because of their sins do, not consider them at par with Your enemies.

Even if Imam (a.s.) had not said anything other than these sentences, it would have sufficed to prove the affection of Imam (a. s.) for his Shias. We should try to learn more about the miracles, life and supplications of Imam-e-Zamana (a.t.f.s.) as recorded by Sayed Ibne Tawoos. To purify oneself in the sea of Marefat, to make each cell of his filled with Hazrat's love, to make this blood flow in the veins of his son, to train his son to tread the lighted path is the aim of every follower of the awaited personality.

5. Hazrat Vali Asr (a.s.) Completed The Book

Allamah Hilli (648-726 A.D.) (May Allah be satisfied with him) is the most remarkable personality of the Shias. He had no equal during his period and was the most outstanding writer of the Shias. He has been specially blessed by the Imam-e-Zamana(a.s.) with a special favour. The following incident is well known among the people.

We have related the incident from the Majalisul Momineen of Shaheed Salis Qazi Nurullah Shustari.

One of the exceptional aspects of Allamah Hilli's time was that during his tenure a person had written a book against Shiaism and he used to quote from it in assemblies and thus managed to mislead quite a few people and created doubts regarding the Imamite faith.

However, he never lent anyone this book for the fear that it may fall

into the hands of the Shias and they may write a rebuttal.

In order to obtain this book, Allamah Hilli, began to attend the sermons of this man and also introduced himself as a student of this person. After having achieved the confidence of the teacher he requested him to lend the book for some time.

It was difficult for that person to refuse Allamah Hilli; so he told him, "I have vowed that I will not give this book to anyone for more than a single night."

Allamah Hilli accepted it as there was no other way. That night he felt very exalted and began to copy I the book. He had planned to take down as much as possible so that he could refute the arguments of the book. Around midnight when he could not resist the onslaught of sleep, a respectful guest arrived and after the pleasantries he told Allamah Hilli to go to sleep and entrust him with the completion of the book.

Allamah agreed to it without any questions. When he wake up after some time, he found that there was no sign of his guest. Upon searching he found that the book had already been completed by his guest; and at the end of it something extra was mentioned. When he looked closely, he found that the following words had been added at the end: "Inscribed by the Hujjat."

(Rawzatul Jannaat, Vol.2, Pg.282, Jannatul Maawa incident no. 22, Najmus Saqib incident no. 15)

We must however note that not every follower can become the centre of Imam's attention and help. We must question ourselves whether we are eligible or not.

Another instance of Imam (a.s.)'s help to Allamah Hilli is recorded in History. Once the Allamah was confronted with some legal problems and he did not know the correct solution. Imam (a.s.) had solved these questions for Allamah Hilli.

(Ilzam-un-Nasib, vol. 2, page 31)

6. My Son Mahdi Is At The Kufa Mosque

Presented by www.ziaraat.com

One of those exalted personalities who have had the honour of meeting Imam (a.s.) and having their problems solved by Imam (a. s.) was the great scholar Muqaddas Ardebeli (died 993 A.H.). He was so famous for his piety and worship that whenever a comparison was intended he was mentioned as the ideal example. It is well-known that whenever Muqaddas Ardebeli came across a difficult question he used to go near the tomb of Amirul Momineen Ali (a.s.) and seek the solution for the same. Ali (a.s.) used to provide the answer to his question. He had reached such a high position due to his piety and firm belief in Imamat that he was capable of direct communication with Imam Ali (a.s.) One of the students of Muqaddas Ardebeli and a scholar in his own right was aware of his master's capabilities. He writes thus:

(This incident is present in many books of Rejal that deal with the biography of Muqaddas Ardebeli).

"One night I was tired due to prolonged study, and in order to refresh myself, I was taking a stroll in the courtyard of the mausoleum of Amirul Momineen Ali (a.s.). Suddenly, I saw a shadow approaching the tomb although all the doors of the building were locked. Curious to see the outcome of this all, I followed the shadowy figure. When the figure reached the sanctum all the locks opened automatically and the door swung open as he put his hand on it. He finally stood before the tomb of Ali (a.s.) and saluted. I even heard the reply to his salaam. Then a conversation began in the same voice. Before the conversation could reach to its conclusion, the shadowy figure emerged and began to walk out of the city in the direction of Masjid-e-Kufa. I began to follow him. The person entered Masjid-e-Kufa and upon reaching the niche he began to converse with someone.

When the conversation ended he came out of the mosque and began to walk back to the city. The whiteness of dawn had begun to spread all over the surroundings. People were slowly arising from their beds and preparing themselves for the morning prayers. As I was following the figure quietly, I could not suppress a sneeze. The person I was following became aware. He turned around and looked at me. When I looked at his face, I saw that he was my teacher, Ayatullah Muqaddas Ardebeli.

I conveyed my salaam to him and confessed that I had been following him all night since he had entered the tomb of Amirul Momineen (a.s.). I then implored him to tell whom he was conversing within the purified sanctuary and the mosque of Kufa.

The late Muqaddas Ardebeli first made me promise that I will not

Presented by www.ziaraat.com

divulge this secret during his lifetime. Then he said:

"My son! Sometimes if is that I find a Particular problem difficult to solve. I present it to (Mushkil Kusha) Ali Ibn Abi Talib (a.s.) and obtain the solution from him. Last night Hazrat Amirul Momineen (a. s.) guided me towards Hazrat Sahebuzzaman (a.t.f.s.) and said.. "My son Mahdi is in the Mosque of Kufa. He is the Imam of your time. Go to him and seek the reply to your question."

I went to the mosque of Kufa as per his orders and found my master Hazrat Mahdi (a.s.) standing in the niche of the mosque. I asked him the questions and received their replies.

(From the book "Those who were successful in the Search for Qaem a.s. pgs. 27, 30)

7. Gift of Imam-e-Zamana (a.t.f.s.)

Allamah Muhammad Taqi Majlisi (1003-1070) (r.a.) was a virtuous and extremely pious scholar. His father Muhammad Baqir Majlisi (r. a.) was one of the greatest scholars among the Shias. He spent his life in collecting and expounding the traditions of the Purified Ahlul Bayt (a.s.). The illustrious son writes about his father thus:

Apart from the Holy Ahlul Bayt (a.s.) the person responsible for helping me to achieve this position is my respected father..."

(Nawaduz Rizwiya Pg.139-446)

Hence Muhammad Taqi Majlisi writes in the 4th Volume of Shar of Man La Yahzarahul Faqih in the biography of the narrator of Sahifa-e-Kamela Sajjadiya Mutawakkil Bin Umair about the beneficence of Imam-e-Zamana (a.s.).

While explaining his true dreams, he says: "Because I did not wish for anything in the world except the satisfaction of Hazrat Vali Asr (a. t.f.s.) and did not find peace in anything except his remembrance, Hazrat invites me, he answers difficult questions of knowledge, Hazrat ordered me to be steadfast in Namaz-e-Shab, when I requested him to advise me about a book that I can keep reading he indicated for me Sahifa-e-Sajjadiayah and told me that he had left a copy of it for me at such and such place with so and so person, that I should go and collect it, it was a gift from him.

Presented by www.ziaraat.com

In the dream itself I went to the place indicated by Hazrat to collect the book. Later on, when I woke up, I went in search of the same house. I found it as I had seen it in the dream and was able to receive a copy of the book left by Hazrat to me."

He was always occupied in the remembrance of his master, Hazrat Vali Asr (a.s.). He used to weep incessantly for him and for his love. After the above incident he became closer to Allah through the repetition of the sentences of the duas contained in the book. He always strived to publicize and promote this copy of Sahifa just like the sun shines and illuminates the right way for the travellers. All this was due to the miraculous favours of Hazrat Sahib al-Amr and the blessings of that Sahifa which was gifted to him.

We derive the following lessons from the ardent lovers of Imam-e-Zamana (a.s.): In the darkness of night, speak about all your secrets and complaints to the Almighty. Recite Namaz-e-Shab. We must also have a high regard for the supplications of 'Sahifa' because they are the actual words of Imam Sajjad (a.s.). We must even remain hopeful of the favours of Hazrat Mahdi (a.s.).

8. The curative medicine

The compiler of the corpus of Hadith by the title Wasail-ush-Shia was the great scholar and jurist named Shaykh Hurr al-Amili (1033-1104), He was a great influence on the contemporary and later scholars.

He has narrated a miracle of Hazrat Baqiatullah (a.s.) where a person named Sulayman was the recipient of medicine from Hazrat himself.

"When I was ten years old, I was seriously ill. So much so that my family members were thinking that I will not survive. Each of them embraced me and wept and they were prepared mentally for my death that night. That night in my dreams I saw the Holy Prophet (s. a.w.) and the Imams (a.s.). I offered my salaams to them and did Musafeha (shook hands) with each of them in turn. When I reached Imam Sadiq (a.s.) we exchanged some words. I do not remember anything from our conversation except that he prayed to Allah for me. When I came upon Imams e-Zamana (a.s.) I wept to him that I was afraid I would die in this disease. I also told him that I had not even achieved my ambitions in the field of knowledge and piety.

Imam (a.s.) replied. "Do not fear, YOU Will not die due to this illness. Allah will cure you and bestow a long life to you."

Presented by www.ziaraat.com

Then he gave me a bowl that was held by him I drank it and was cured instantly and the disease was cured from the root. My family members were astonished.

(Najmus Saqib Incident no. 61, Jannatul Maawa Incident no. 3-8)

9. The spiritual voice of Imam Asr (a.s.)

Allamah Bahrul Uloom (r.a.) (1 155-1212') is one of those scholars who had been favoured by Imam (a.s.)'s audience more than once. He was blessed with meeting the Imam (a.s.)'s times. All the scholars have praised his piety and accepted his superiority in piety and knowledge. They have narrated his achievements in their writings. Muhaddith Qummi has recorded in his book 'Rejal' eight meetings of Bahrul Uloom's with the Imam of our age. One of such incidents is mentioned here when Imam (a.s.) made him sit near him and spoke to him in private...'

(Fawailul Rizvia Pg. 679)

What a great achievement it is for a follower of wilayat (Imamlya) that he is able to reach a stage in piety when the Imam-e-Zamana (a. s.) embraces him.

One day the people saw Allamah Bahrul Uloom in an unusual state. Standing before the mausoleum of Ali (a.s.) instead of reciting the Ziarat in an upbeat mood, his eyes were filled with tears when he recited the following lines: " How pleasant it is to bear the recitation of Quran in your lovely voice."

Afterwards, when he was asked the reason for this, he said: "When I was about to enter the sanctuary of Amir-ul-Momineen (a.s.), I saw Hazrat Hujjat seated at the head of Ali (a.s.)'s tomb reciting the Quran in a state of concentration. Upon seeing him I began to repeat those words. But when I entered the Mausoleum I found that Hazrat (a.s.) had finished the recitation and departed from there...

(Najmus Saqib Incident no. 79, Jannatul Maawa Incident no.45)

When the Allamah was staying in Mecca he was away from his relatives and followers. But inspire of this he had not forsaken the welfare of the needy and the poor people, and the needs of the students.

One day his secretary told him that whatever cash was there is now finished and nothing now remains. He should now think seriously in this regard. Let us read the incident in the words of the assistant himself.

"The Sayed did not say anything in reply. It was his practice in Mecca to perform the tawaf in the morning then retire for sometime alone in a room. I used to prepare a Hookah for him and he smoked it daily. Afterwards he used to go to another room to give lecture to his students. On this particular day the Sayed heard a voice from outside. He became tense and restless. He told me to hide the hookah while he himself assumed the posture of a humble servant. He rushed to the door and opened it.

A respectful Arab gentleman entered and then went to the private chamber of the Sayed and seated himself. The Sayed followed him and sat down near him in a humble manner.

For an hour or so they conversed between themselves and then the respectful personality arose to depart. The Sayed stood up too, and led him to the door; then he kissed his hands and helped him mount the camel that was waiting outside.

The guest departed and the Sayed returned. But the colour of his face had undergone a change. He gave me a promissory note, which was in his hand and said: Take this note to such and such shop owner who is a moneychanger at the Safa mountain and bring whatever he gives in lieu of it.

I took the promissory note and went to the moneychanger. He took the note and kissed it respectfully. Then he said: "Get some coolies."

I brought four coolies. The money-changer loaded upon them as many money-bags as they could carry. Then we returned home.

One day I decided to go back to the money-changer and investigate the matter and also find out about the person who had given the promissory note. I could not find any shop at that place. I enquired from a person about the money-changer. He replied: "Such a money-changer has never been seen in this place." Then I realized that this

Presented by www.ziaraat.com

was one of the divine secrets and it was due to the favour and blessing of Hazrat Hujjat (a.t.f.s.).

(Najmus Saqib Incident no. 76, Jannatul Maawa Incident 12, Fawaidur Rizvia Pg. 280)

This great scholar with the purity of his soul and Taqwa, had raised the curtain that separated him and Hazrat Hujjat (a.s.) to such an extent that it seemed as if he was spending his life in the company o Hazrat (a.s.). It is for this reason that Hazrat (a.s.) pours his affections upon such personalities who have freed themselves from selfish desires, in such a period when every man is busy with his own problems.

Sometimes the Allamah was able to hear the supplicating voice of Imam-e-Zamana (a.s.) and listen to the words emanating from his blessed lips. He even had the honour of meeting the Imam (a.s.) at the cellar when no one else was around.

Peace be upon the one who was a much respected helper of his master...

10. Seeking permission to enter

The world famous Shia jurist who is considered by some to be the seal of Fuqaha was the late Sheikh Murtuza Ansari (r.a.) (1214-1281). His fame spreads to every country of the world where Shias exist. He was the descendant of the well-known companion of the Holy Prophet (s.a.w.), Jabir Ibne Abdullah Ansari. Allamah Muhaddith-e-Noori writes about him thus: "The Almighty' Allah favoured Jabir in such a way that created among his descendants a personality who served his society as well as the. faith by his knowledge, his research and study, piety and worship and by his intellect and understanding."

(Al-Mustadrak)

He was the supreme leader of Shias in his time and a faithful deputy of Imam (a.s.). An ardent devotee of Hazrat Vali-e-Asr (a.s.), his attention never strayed away from Hazrat (a.s.)

One of his students has mentioned that one night in Kerbala Moalla he left his house with a lamp because it was pitch dark in the streets.

The, lanes were also paved with wet mud. I saw a figure at a distance. When I came near, I saw that he was my teacher, Shaykh Ansari (r.a.).

I became thoughtful on seeing him and wondered why he was out on the streets at this time of the night in spite of his weak vision and the dirt filled roads. I could not surmise where he was going, but followed him in case he was waylaid. After walking for quite sometime the Shaykh came upon a door. He stood before the door, recited Ziarat-e-Jamea with great respect and then entered the house.

After this I could not see anything. However I was able to hear the voice of the Shaykh as if he was in conversation with somebody.

After an hour when I entered the Haram of Imam Husain (a.s.), I saw that the Shaykh was also present there. A few days later when I met him, I tried to enquire about the happenings of that night. Upon my persistent questioning, he said: "Sometimes I seek the permission to be in company of Imams (a.s.). I go to that particular house (which you can never find) and recite Ziarat-e-Jamea. When I get permission the second time, I enter into the presence of Imam-e-Zamana (a.s.). Then I put difficult problems and questions to Hazrat (a.s.) and seek his help..."

Then the Shaykh took my promise that I will not mention the fact to anybody as long as he was alive."

Certainly the affectionate connection of Hazrat (a.s.) with his deputies is much more. We must consider these personalities to be the assistants of Hazrat. Hazrat is always attentive to them and helps them, whenever the need arises."

(Murtuza Ansari, Pg. 105-107)

We must also remember that Hazrat not only helps his deputies and assistants, but he is also prepared to help even the ordinary people like us if we have love and attachment with the purified household (Ahlul Bayt). What is necessary is that there should not be any obstruction and secondly there must be the divine will in this regard. We must have a firm belief that if we continued to pass the stages of helping and companionship of Imam (a.s.), he will not be deficient from his side in helping us...

Presented by www.ziaraat.com

11. Fatwa To Ban Tobacco

Ayatollah Al Uzma Mirza Muhammad Hasan Shirazi (1230-1312) was a great jurist and Marjae Taqleed. He was well known for his verdict banning Tobacco. By this verdict he was able to counter the threat of powerful western countries. He also proved the spiritual strength of Shiaism and was successful in subduing the power hungry Westerners.

It was the rule of the Qachar dynasty in Iran when the government officials were nothing but the puppets in the hands of the British.

It was a period when the foreigners had monopoly in the fields of Banking, railways, tramways, steam engineering, minerals and logging.

It was a period when the East India Company had trapped Iran into an inescapable lair.

It was a period when it was shamelessly endeavoured to exhort as much bribe as possible from the foreign companies and allow them to suck the blood of the common people.

It was a period of blatant over-trading in tobacco and the trading rights were given away at a pal" price to the British. Thus the native population was deprived Of this occupation (of trading in tobacco). It was a period of depression.

The war began. The Ulama rose up and most of the towns faced economic collapse.

The people faced utter bankruptcy and the agitations began. The pious and the knowledgeable people took up the responsibility of leadership and the grace of Imam-e-Zamana (a.s.) provided the historical commandment.

In the Name Of Allah The Beneficent and the Merciful "From today the use of tobacco in any way what so ever is equal to making war upon Imam-e-Zamana (a.s.)"

(Paikaar Peerooz Tambakoo, Mohammed Nehawandyan Pg. 56)

The concise command acted like a knife for the enemies and like an

ointment for the wounded populace. The enemies whether British or the Russians who had bribed the government learnt such a bitter lesson that even if the people had again become complacent they would not have dared to strike again.

(Ibid Pg. 125-134)

Let us now examine this special grace of Imam-e-Zamana (a.s.) which he bestowed upon his deputy.

Imam-e-Zamana (a.t.f.s.) And The Order To Issue The Fatwa

Sayyed Husain Haaeri, the nephew of the Late Sayyed Muhammad Fishaarki (May Allah be pleased with him) says that after the Fatwa was issued the Mirza w as flooded with thousands of. letters and telegrams from far and near. All of them presented varying opinions. Some were of the view that the British government will retaliate and this may result in the Mirza's martyrdom. Some wrote to support the Fatwa and added that it should be enforced immediately. Public meetings were held everywhere outside the house of Mirza. Various scholars and intellectuals debated the pros and cons of the same and presented their personal views in writing. Mirza used to accept their memorandum and retire to his private chamber to study them.

The days passed but the Mirza did not take any action. One day a student of Mirza by the name of Sayyed who belonged to the group that favoured the Fatwa sought permission for a special meeting in this regard. In the beginning he told Mirza to keep aside the rights of the teacher and student. When the permission was granted he expressed absolute grief and said in a serious tone, "What are you waiting for? Are you frightened of being killed? It would be a great honour for all of us if our teacher attains martyrdom while defending the religion.

When the Sayyed had completed his argument the Mirza said, "I wanted it to be written by someone else. I had gone to the sacred cellar today. When I saw an illumined face, I wrote down and despatched it.

(Ref.: Shaykh Murtuza Haaeri)

This incident was related by Ayatollah Al Haj Sheikh Murtuza from Late Sayyed Husain Haaeri who was one of the trustworthy scholars.

Certainly that Imam (a.s.) is never found wanting when a devotee

seeks his help so how can he, betray the community?

Has he not remarked, "Certainly we are never neglectful of your affairs and we never forget your remembrance.

12. Obtain Knowledge Only Through Us, Ahlul, Bayt (a.s.)

The Late Ayatollah AI Uzma Agha Mirza Muhammad Mahdi Isfahani (r. a) (1303-1365) was one of the well-known scholars of the last decades. He was a spiritual leader as well as a jurist. He was a great spiritual and moral influence for years upon the Hauz-e-Ilmia of Mashhad. 'Represent great schools of thoughts are a result of his teachings. This was because all his life he stood like a firm barrier against narrow-mindedness and deviations. He considered the Holy Quran and the traditions of Ahlul Bayt (as.) to be the only source of true Islam.

Most of the present Shia scholars and religious leaders had been his students. They have always followed his teachings.

All the celebrations and functions that we see on the occasion of the birth of the present Imam, Imam-e-Zamana (a.s.) are due to the patronage of this great scholar. It was he who had provided a spark and it resulted in the great illuminations of this joyous occasion.

When this great teacher was himself a student all kinds of schools of thoughts had penetrated the academic world. For example the philosophical school, the Gnostics and others. This scenario confused him to a great extent. Being a revolutionary thinker he could not decide upon the direction that he should take for spiritual advancement. At last he prayed to Hazrat Vali Asr (a.s.) and sought his help to find a way for him.

Hazrat (a.s.) also honoured him by his presence when he was in, Wadi-us-Salaam, Najaf sitting near the graves of Prophet Hud (a.s.) and Prophet Saleh (a.s.). Hazrat (a.s.) met him and guided him too..... When he called Imam (a.s.) for help with his eyes filled with tears he was rewarded with the visit from Imams (a.s.). He not only had the honour of seeing the Imam (a.s.) with his own eyes but he was also cured of the disease of indecision.

When he awoke and looked at Hazrat (a.s.) he saw a green band on the chest of Imam (a.s.). It was 20 centimeters wide and 40

Presented by www.ziaraat.com

centimeters long. Inscribed upon it in luminous white were the following words.

"Seeking Knowledge from sources other than Ahlul Bayt (a.s.) is equivalent to denying us. And certainly I am established at present by Allah. And I am the Hujjat, the son of Hasan (al-Askari) (a.s.)"

The word 'Hujjat Ibnul Hasan' was inscribed like a signature. After this the Imam (a.s.) disappeared from his sight. The timely message of Hazrat (a.s.) served like an ointment for his burnt heart. The correct path become manifest to him. After this event of having been honoured by the clear guidance of Imam (a.s.), the respected scholar never referred to him by any other title except the title of **"Master Of All Sciences."**

The profound lesson of Imams (a.s.) became the torch of guidance for his way.

The message was clear. Imam meant to say that "whatever knowledge you desire, obtain it from us." Whether it is the knowledge of Allah, the knowledge of your own self, the knowledge of this world, or the Hereafter, follow me and my instructions. After this the Late Ayatollah came to Iran. In Iran he began to teach religious students through a method purely based on the Quran and the traditions of Ahlul Bayt. His sole endeavour was to keep alive the knowledge and recognition of Ahlul Bayt (a.s.) The writings of the knowledgeable Ayatullah are still treasured by some of his students...

(Quoted from Deen-e-Fitrat Vol. 1)

13. We do help you!

One of the honourable Ulama of the Shia community who also had the honour of meeting directly with Hazrat Mahdi (a.s.), is Ayatollah Al Uzma Agha Sayyed Abu Hasan Isfahani (died 1365). He was the Marja-e-Taqleed and an erudite scholar of Shia Islam.

Throughout the period of major occultation very few people can be found equaling him in magnanimity, piety and service to religion.

One of his great distinction is the 'Tawqee' that Imams (a.s.) sent to

him. In this way Imam (a.s.) proved that he was under his guidance and also assisted by him. Hazrat (a.s.) had blessed him by his invaluable attention.

The trustworthy scholar of Muslims and the most righteous among the intellectuals Haj Shah Muhammad Koofy Shustary was the medium through whom the following letter was received:

"Tell him: Make yourself freely available to the people (so that people can meet you whenever they desire) sit at your doorstep (so that people can contact you easily), Fulfil the needs of the people, we shall continue to help you. " The whole thing has been said in one single sentence: "We shall help you,"

Our master Hazrat Vali Asr (a.t.f.s.) has proved this time and again throughout the history of Shiaism. He has always helped and assisted his general deputies (Naeb-e-Aam) and was always thoughtful of their affairs. Holding their hands he has guided them during difficult circumstances.

The period of major occultation is replete with ups and downs for the Muslims, when they spent their lives in separation from their near ones. But the Imam remains present in the society. Of course, when the individuals in the Muslim society, cross the limitations of the straight path by their intentions and actions and leave aside the laws and regulations to reach the leader, the Imams (a.s.), then the path separating the Imam (a.s.) which is itself wide, becomes even more wide.

But when he tries to tread the footsteps of his master with great deliberation, the way becomes easy. He is able to cover the distance like a swift bird and achieves success and salvation.

The great Imam (a.s.) imparts strength of belief and creates a desire for meeting him in the hearts of those who await him ardently.

We must not think that miracles of Imam (a.s.) are only limited to these incidents. These are only a few examples that we have quoted for you. Apart from these there are numerous instances of his bestowals. So much so that even the hopelessness and despair of the people is changed into a hopeful attitude.

Can we ever forget those examples where Hazrat (a.s.) bestowed his mercy and bounties upon such people who led a life of sensuousness and vices; but later decided to mend their ways and returned to the

Presented by www.ziaraat.com

right path.

The incident of Shaikh Hasan Iraqi, is the best example of this kind.

(Kashful Astar-Mirza Husain Tabrasi Noori Part I Pg. 18)

Can we ignore those incidents where Hazrat has provided timely help to those who were separated from their fellow travellers and lost in the desert. Hazrat, could not bear to see them in this condition and hence freed them from their enemies. He removed their difficulties and solved their problems.

(for example Najmus Saqib Part Seven Incident nos. 3, 7, 8, 14, 23, 24, 26, 29, 30, 38, 39, 44, 47, 55, 62, 67, 69, 70, 71, 76, 83, 95, 97).

We have seen those anecdotes where Hazrat (a.s.) prayed to Allah for the cure of the diseased persons and procured the treatment of the maladies.

(Najmus Saqib Part I Incident nos. 4, 5, 6, 9, 41, 42, 43, 45, 48, 60, 61, 63, 82)

Have we forgotten the precious sayings and guidance for our day-to-day life. But the Imams (a.s.) bestowed upon us? **(Najmus Saqib, part seven, Incident nos. 10, 42, 71, 98)**

Have we not heard of the countless occasions where Imam (a.s.) honoured the common people with his audience and specially the religious leaders.

(Najmus Saqib Part Seven incident nos. 12, 13, 32, 33, 34, 36, 56, 57, 59, 64, 65, 73, 74, 77, 78, 79, 84, 85, 86, 87, 90, 91, 93, 99, 1 00)

We can never ignore the fact that our Imam (a.s.) is really merciful, and he cannot bear to see the sorrow of his followers. Whenever they call him for help, he rushes to their call and provides his assistance. He never forgets his people. Hence it is our duty to call him with sincerity so that he can respond, by the permission of Allah.

(3) THE DESTINATION OF THE SUN

Presented by www.ziaraat.com

This is our journey which we began towards Allah with the intention of Hijrat. We have taken a draught from the spring of Marefat and attached ourselves with the Imams (a.s.). The final destination of the sun is before us.

As far as ghaibat is concerned, it is due to our ownself. The only remedy is repentance. Repentance means turning towards Allah with the sincerity of intention to express our respect and our failure to perform our duties properly.

We should seek Allah's forgiveness, and in order to achieve the best of our remaining life we should strive to seek instructions from Him. But it is necessary to know that a true repentance is one which is accompanied by a sincere intention. That order is the one which makes the "pure life" to prepare for the satisfied soul.

However the Holy Prophet (s.a.w) had declared that command in the words of the Almighty and many of his followers take it as their guide for salvation.

"Say I do not ask from you any recompense for this except the love of the nearest kin."

(Sura Shuraa 42:23)

It is surprising, the Holy Prophet (s.a.w.s.) is asking the people to love his kindered as a recompense of his labours in conveying the divine message? Is he asking something for himself?

"Say! Whatever I ask you as a recompense is not for myself. It is for your own good. My recompense is not but upon the (Almighty) Allah."

(Surah Saba 34: 47)

Is it possible for anyone to repay the Holy Prophet (s.a.w.) for a single minute spent by his holy mission? What do we possess that we can give to the Holy Prophet (s.a.w.)?

Whatever we have is only due to them (a.s.). Everything is the result of the bounty of their existence. Because they are the best of the creatures. Allah has created the whole universe in the love of these personalities. These exalted personages have not associated anyone with Allah even for a moment. So why can't they be deserving of

Presented by www.ziaraat.com

Allah's absolute love. Why should their way not be the way of salvation? Hence why should the people not be ordered to love and revere them?

Who else can benefit from their love and reverence? What other provision can we collect for the Hereafter rather than support them with our minds as well as our hands. Because to support them is one of the best deeds as they themselves are a model of piety and worship of Allah.

It is for this reason that loving them is beneficial for our ownself. '1'he Holy Prophet (s.a.w) desires to provide his Ummat with other springs of grace.

"Say, I do not ask for this any recompense except from the who wishes to take the path towards his Lord."

(Furqan 25: 57)

At this juncture let us review the saying of the Holy Prophet (s.a.w.) when he said to the following effect.

"O People! If you wish to pay me back for the labours that I undertook to bring you the message, a recompense which would revert to you and become a way of guidance for you and save you from deviation, moreover it will also please me; I only wish that you love and befriend my Ahlul Bayt."

Let us examine some of the points conveyed in these statements.

What is "recompense"? "recompense" is something that is given in return for the right to use a particular thing. Till the thing is paid for, it cannot be legitimate to use it. It is not possible to benefit from a thing till one has not paid the due.

It is necessary to pay this due so that we can achieve nearness to Allah and satisfy Him.

To achieve the divine law which the prophet (s.a.w.) has brought, we must first pay the due.

Even if we summarise the teachings of the Holy Prophet (s.a.w.) into the following Divine qualities mentioned in the Quran "The Greatest, the Most Powerful, the Everpresent, the Light, the Truth, the Wise,

Presented by www.ziaraat.com

the Merciful. Even then we cannot hope to attain these qualities till we fulfill the injunction of "loving the nearest relatives" "Say. I do not ask from you any recompense except the love of my nearest kindered."

The "nearest kin", mentioned in this verse, are, according to the, Holy Prophet (s.a.w): Imam Ali (a.s.), Janabe Fatima Zahra (s.a.) and their two virtuous sons Imam Hasan (a.s.) and Imam Husain (a. s.).

On the basis of this, the love of these personages is the factor that perfects the faith of a person. Many of the Ahle Sunnat scholars have also recorded and ‘fled to the fact that the people to be loved as testa mentioned in this verse denote the same exalted personalities.*

(Some of the Shia writers have based their works upon the material from the authoritative Sunni books.)

The word "Muwaddat" is derived from "wudd" and "wudd" means extreme love. This word Muwaddat denotes extra-ordinary love and we must pay attention to this fact. We must also note the fact that when we love a particular person the following things become incumbent upon us:

a. We must know his characteristics, specialities, merits and all things relevant to him.

b. We must keep on increasing our love for him.

c. We must publicize our love among the people and elevate the remembrance of our beloved and call the people towards him.

d. We must obey his commands and We must avoid those things that he has prohibited for us. Actually our love for the Ahlul Bayt (a.s.) is based ‘on obedience. Today the representatives of Ahiul Bayt upon the earth is Hazrat Hujjat (a.s.). It is a must to obey him and as per his instructions we should strive to follow his deputies. should assure piety.

e. We should wait for the reappearance of Hazrat (a.j.) and we must pray for his early reappearance.

f. We must help and assist his followers, the Shias and other helpers of Imam (a.s.).

Presented by www.ziaraat.com

g. We must oppose his enemies and those who oppose his mission. (Refer the book **Mikyalul Makarim Vol. 11** for a detailed analysis of the duties during the ghaibat of Imam a.s.)

We must always strive to increase love for him and. Our aim should be the zenith. And that is the destination of the sun.

Wait! Do not proceed alone! We come with you. we shall conclude our discussion with such words concerning Imam (a.s.) that we can become more desirous of meeting and. we can benefit from the incidents where people had the honour of meeting Imam (a.s.).

O Allah! Do not let out faith regarding the Imamat of Hazrat be destroyed due to his prolonged Ghaibat and due to the fact that we do not know where he is. Do not leave us in a condition when we do not remember him, nor await him, not have faith in him and in his reappearance, nor do we pray for him and nor send blessings upon him.

O Allah! It should not be that we despair of his reappearance due to prolonged ghaibat. Make our belief as firm as the belief in the announcement of the Holy Prophet (s.a.w), his announcement and the revelation from You and the Book (Quran) sent by you! O Allah! Make our hearts firm upon the belief in him that we can achieve guidance only through him and continue to tread the straight path.

O Allah! Impart us the strength to follow him. Keep us steadfast in his obedience. Include us among his followers and among those who help him, support him and those who are pleased with what he does. Do not deprive us of the honour of his guidance in this life or at the time of death. We should meet death in such a state that we must not have any doubt about this exalted personality. We should not have any misunderstanding nor we be among those who disbelieve in him.

O Allah! Hasten the time of his reappearance. Help him achieve success and victory. Help his supporters and debase and destroy his enemies. Amen. O the Lord of the Worlds.

Peace be upon Mahdi (a.j), the one regarding whom Allah has promised the people.

Presented by www.ziaraat.com